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In contrast to Western European thought, it is characteristic for the Russian's view of the world that he definitely rejects the personal and always seeks to take his stand on a certain intellectual collectivism. In spite of the zealous efforts of some Russian scholars to explain and water down this quality of the Russian psyche, we must admit the truth of the assertion of the slavophils that the Russian spirit is collectivist, in the sense that it detests personal freedom, all kinds of contract conditions and individual property; that it prefers collectivist forms of economy was illustrated in the past by the traditional and typically Russian "Obshchina". And the collectivist experiments which have been carried out in the Soviet Union in modern times have shown that collectivist measures of the communist government met with no resistance to speak of in Russia proper, while peasants in Ukraine were ready to fight to the death in defense of the principle of private property as the fundament of western culture, and in spite of desperate conditions, actually did so.

If we wish to evaluate the principles of the Ukrainian view of the world adequately, we must study the structure of his psyche and reveal those qualities and functions that lend it its spiritual character. What strikes us most at the outset is the emphasis on the emotions; the preponderance of feelings over reason. The entire conduct of the Ukrainian is regulated, not by reason, "ratio", so characteristic for the entire philosophy of the Occident, but by profound feeling. This is a characteristic of all Slavs whose passions usually run the whole gamut of emotions. Slavs in general, and Ukrainians in particular, are capable of boundless enthusiasm which, at the first reverse, is followed by equally boundless apathy or despair. They are capable of deep love, which plays a predominant part in their psychical life, but negligible circumstances can often convert this feeling into its opposite, into a hatred for which no reason can be given other than from the emotional point of view. This lack of balance, these extreme variations within the emotions, make it difficult to preserve order and stability within; they are an important and at times decisive handicap to the formation of any system in intellectual work.

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152 593 Love plays a great part in all spheres of life in Ukraine, though it is less connected with eroticism than in other countries; it is first and foremost the product or the accompaniment of the relation between mother and child. Maternal love, in all its possible manifestations, is one of the spiritual prisms through which most of the phenomena of public and private life are regarded and acquire their particular color. Love comprehends an enormous complex of motives which have found expression in literature, art and music.

812 I do not intend to dwell on the manifestations of this emotion in daily life. But I should like to refer to Jurkevych, one of the few Ukrainian philosophers in the 19th century who gave his coutrymen what may be called a philosophy of the heart, a system ruthlessly opposed to the materialism at that time in vogue and also to the almost mechanical rationalism and intellectualism.

In analysing problems of contemporary philosophy, Jurkevych comes to the conclusion that a system of philosophy expressed in functions of the reason is quite incapable of including the entire and real human being. A certain modesty with regards to the limits of human knowledge is characteristic for Ukrainian philosophers. These limits are the result of the fact that human reason and its capacity of knowing the world hide another, more profound, function of the human spirit on which reason is based and which provides it with possibilities of development. This original function of the human spirit, which is fully acknowledged by Skovoroda but mentioned by I. T. Stavrovetskyj as early as the 17th century, is the human heart. The philosophy of the heart which Jurkevych has developed in his work on „The Heart and Its Importance for the Psychic Life of Man" is the most characteristic feature of the transition from Platonism to recent philosophy; but it is directly opposed to Kant and his school.

I have deliberately dwelt on Jurkevych as a representative of Ukrainian philosophy, as his theory is doubtless influenced by certain characteristics typical for the Ukrainian view of life. One of Jurkevych's pupils, Vladimir Solowjev, later a famous Russian thinker, when writing of his teacher, rightly emphasises